/28 cont./

also hold for the relationships prevailing among the Karaya.

The village communities composed of such family units, each of which has a particular name, seem to be like gau communities (2). The agricultural land belongs to the whole

2. Post, Stud. z. Entw. d. Familienrechts /Essay on the Development of Family Law/, p. 83.

and is tilled in common. Hunting and fishing expeditions are also undertaken in common, and the yield in booty, field produce, etc. divided among the families. The chief supervises all of these communal activities and achievements. He is supported by the community; the property of all tribal members belongs to him (3). On the other hand, it is his duty to adopt

3. Couto Magelhães, Peterm. Mitth., 1876, p. 121.

orphaned children, particularly the sons of those slain in war. The personal qualities to which he owes his office today are less prowess in war /29/ than the skill, experience, and linguistic knowledge required to deal with the Whites. Thus, even prisoners of war adopted into the tribe who distinguish themselves at this can achieve the position.

The chief organizes the war and hunting expeditions; he determines the camp sites and the locations of plantings and, after the burning over of the strip of forest (roça) concerned, divides the agricultural land, which is marked off by posts, among the individual families.

His effectiveness in the administration of justice is important. In case of quarrels between men he acts as referee, while his wife decides those of the women. It is his duty to bring offenders to account, but he does not inflict the punishment, which, according to the Indian law of retaliation, is a matter for the injured party. Murder or bodily injury are therefore avenged by the relatives of the victim without further ado.

/322 cont./

622 the honor remains with her; /323/ it does not pass on to her husband. If the chief has no descendants, the village remains without a head; the only thing to be done then is to train a boy from infancy on for this office. Then the men of the village deliberate, choose a child, go to its mother and ask her whether she will permit her child to become chief. If she gives her consent, the boy is trained for his office, apparently by his father. Thus, for example, the chief of Village 7 had died long ago. His son's name was Cadete; he had three daughters and a son. The son died prematurely, the daughters did not wish to accept the rule; hence there was no chief in this village. "One would first have to be trained for this."

609 [624] Strangers are received and given hospitality by the chief. Good form demands that the stranger receive all kinds of gifts (coconuts, honey, batatas, pots, mats, etc.), in the expectation that he will give lavishly in return. In my camp near the villages I was never alone; rather, there was uninterruptedly, day and night, a watch of two or three youths, sometimes even several, present in the camp. At night they slept beside the fire. Apparently this precaution arose out of a mistrust of strangers. Now, however, the placing of the watch by the very Indians who still observe the old forms is regarded as an honor accorded the strangers, and the honor is particularly great if the chief himself spends the night in the camp of the stranger.

●471 Legal affairs. Personal property is already very highly developed. As such they regard: house and boat (both belonging to the woman), weapons, implements, ornaments, and articles of clothing. The food from the plantings is family property; large booty from hunting and fishing is distributed to the entire village. Even small children have their ornaments and toys as property. Only the specific owner decides whether to sell, if it is a child, its parents, usually the mother. Outsiders never interfere in the personal affairs of others.

685 Property violations seldom occur. As far as I was concerned, I observed an attempted theft only once. Thefts seem to extend essentially to produce from the plantings and apparently do not remain concealed for long.